that God for theyr ingratitude and churlishnes gaue them into such an enemies hande, as none could be founde more hatefull neyther concerning Christ nor Christes religiō, which at that time both killed and sold an infinite number, and euen at this presente oppresseth them with most miserable seruitude, and holdeth them downe in most vile slauery vnto the great decay of the Christen fayth and vnto the vnspeakable sorow of all godly peple. How came it to pas that the Rhodes euen in our time is subdued also of that most cruell tiraūte the Emperour of Turkye, turned from Christe vnto Mahomet, from the Christen religion vnto the Turkish professiō. Was not supersticion, Idolatrye, fayned holines, colored chastity that is to say, filthy whoredome, stinkinge fornication, dissolute liuing, vsury, and such like abhominable vices: causes hereof? God hold his holy hande ouer vs. To speak much of Germany, sōtime a deare mother, a louing nurse, and frendly a patronesse of all learning and a sure sanctuary for godly learned men to flee vnto from Antichrists tiranny, a country sometime richly endued with all spiritual blessings of god from whome also brasted out the comfortable light of Christes Gospell, that nowe shi-

lyeth here among vs in this realme, very so-
row will not suffer me. O how lamentable a
thing is it so noble, free and famous a coun-
try to be brought into a slauery, yea and that
worse, godlye and Christen preachers to be
banished and wicked Papistes to enter in,
the preaching of Christes gospell to be driue
out of the churches, and the popishe seruice
to be vsed, the supper of the Lord to be take
away, and that most Idolatrous stinkinge
and abominable masking Masse to be recei
ued as a God. What christen hart lamenteth
not to consider these thinges? Of the plague
that is now fallen among them, the men of
God, I meane the preachers tolde them full
oft afore, and exhorted them vnto repentãce.
But all in vayne. For certayne godlye Ma-
gistrates and learned men excepted wyth a
few other, the greater part of Germany euẽ
as in the popes kingdom walked still in the
workes of darkenes. They talked mucho of
christes gospell, but loued no parte thereof.
they abused the spirituall liberty of the gos-
pell and turned it to a carnall fredome. ma-
king theyr gospell a cloke of theyr wicked-
nes. These abhominacions coulde not God
suffer, seyng that before all other nations he
had geuen them the knowledge of his holy

word

word. Notwithstanding I doubt not but that God for his mercis sake and for the loue of his elect, whome that countrye nourished, will shortly turne away his anger from the and lighten his chearefull and louing countenaunce agayne vpon them, as he sayth by the Psalmographe: If they breake my ordinaunces & kepe not my commaundements, I will visite their offences with the rod, and their sinnes with scourges. Neuertheles my louing kindnes will I not vtterlye take from him, nor suffer my truth to fayle. The Lord is full of compassion and mercy, longe suffering of great goodnes. He will not deal with vs after our sinnes, nor reward vs according to our wickednes. For looke howe hye heauen is in comparison of the earth, so greate is hys mercy also toward them that feare him. Loke how wide the easte is from the weast, so far will he set our sinnes from vs. Yea like as a father pitieth his owne children, euen so is the Lord merciful to the that feare him. For he knoweth whereof we be made, he remembreth that wee are but dust, that a man in his time is but as grasse and flourisheth as a flower of the field. For as sone as the wind goeth ouer it, it is gone and the place thereof knoweth it no more

But

But the mercifull goodnes of the Lord endureth for euer and euer vpon thē that feare him and his rightuousnes vpon their children, such as kepe his couenante and thinke vpon the commaundements to do them.

Moreouer, as I maye let passe diuers other histories, which be left here amonge vs as monuments of gods vengeaunce against the churlish and vnthākful, and as they say come neare home, reade we not that God stirred vp Gildas to preach vnto the old Britaynes and to exhort them vnto repentance and amendment of life, and afore warne thē of the plagues to come if they repente not? What auayled it? Gildas was laughed to scorne, and taken for a false Prophete and a malicious preacher. The Britaines with lyke courages, whorish, faces and vnrepentaunt hartes went forth to sin and to offend the Lord their God. What followed? God sent in their enemies vpon them on euery side, and destroyed them and gaue the lande vnto other nations. And sence that time god hath plaged this realme full ofte for their sin and disobedience. Not manye yeares paste God seyng Idolatry, superstition and hipocrisy and wicked liuing vsed in this realme sayled by that godly learned mā John Wic-

liffe

like to preach vnto our fathers repētāce & to exhort thē to amēd their liues, to forsake their papistry, & idolatry their hypocrisy, superstition, & to walk in the feare of god. His exhortations were not regarded. He with his sermons was despised His bookes and he himselfe also after his death were brent. What followed? They sine them right king, and set vp. iij. wrong kings a row, vnder whome all the noble bloud was slayne vp, and half the commons therto, what in Fraunce and what with their owne swerde in fighting amonge themselues for the crowne, & the cities and townes decayed, and the land brought halfe to a wilderne in respect of that it was before. O extreme plages of Gods vengeaunce, sence that time euē of late yeares god once again hauing pity on this realm of England rayled vp his prophets namely, Willā Tindal, Thomas Bilney, John Frith, Doctour Barnes, Jerome Barret, Anthony Parsone, with diuers other, with both with their writings & sermons earnestly labored to cal vs vnto repētāce, that by this means the fierce wrath of God might be turned away frō vs. But how were they entreted? how were their paynfull labours regarded? They thēselues wer condēned and brente as heretikes, and their bokes condēned and brēt as heretical.

O moſt vnworthy acte. The time ſhall come ſayth Chriſt, that whoſoeuer killeth you, wil thinke that he doth God highe good ſeruice. Whether anye thynge ſince that tyme hath chaunced vnto this realm worthy the name of a plage, let the godlye wiſe iudge. If God hath deferred his puniſhmente, or forgeuen vs theſe our wicked dedes, as I truſt he hath let vs not therfore be proud and hye minded but moſt humbly thanke him for his tender mercies, and beware of the like vngodly enterpriſes hereafter. But howſoeuer the matter goeth, of thys I am ſure, that God yet once agayne is come on viſitation to thys church of Englād, yea and that more louingly and beneficially thē euer he did afore. For in this his viſitation, he hath redreſſed manye abuſes and cleanſed this his churche of much vngodlines and ſuperſtition, & made it a glorious churche if it be compared vnto the old forme and ſtate. He hath geuen vs a moſt worthy prince to be our kinge, whiche halteth not on bothe ſides, following God & Baal, Chriſt and the Pope, neyther turneth he vnto the right hand nor vnto the left, but but he walketh very faythfullye in the ſame way, that the lord his god hath appoynted hauing alway a reſpect vnto gods law, that he may do all things accordyng to the ſame. He hath geuē the kinghis maieſty alſo moſt wiſe

and

godly learned counsellours to assist his grace, which vnto the vttermost of theyr power stu dye to set forth to maynetayne the true and christian religion, and the glorye of God, to keepe the common wealth in a detente and quiet order. We hath geuen vs his most blessed word to reade, yea and that in our owne english tonge. We hath sent vs fayethfull and godly preachers to instruct vs abundantly in the knowlege of his blessed will. We hath driuen away that Idolatrous Masse, and restored vnto vs the righte vse of the Lordes supper. We hath banished the Romishe seruice and superstitious Ceremonies oute of the temples. and placed in their steade godly preachings and learned sermons. Certes louingly and very mercifully hath God delt with vs in this his visitation. And all these his gifftes are euident tokens of his louing kindnes toward vs. We haue now God our louing father and mercifull sauioure, let vs take hede, that we make him not of a frende an enemy We hath now blessed vs with all manner of spirituall blessinges, let vs take heede that his blessinge be not turned into curling. We hathe nowe turned awaye oure captiuitye, let vs take heede, that he throwe vs not agayne into oute olde thralldome, We hathe enryched vs nowe wyth manye singuler and noble benefits let vs take hede

that

that they be not take away frō vs for our vnkindnes, & plagues cast vpon vs in their steede. If we walke worthy of Gods kindnes and of these his inestimable benefites, euery man liuinge in his vocation with all humblenes of minde and meknes, & longe suffering, forbearing one an other, if we bee diligent to keepe the vnitie of the spirite in the bonde of peace, if we be thankful to god for his benefites, and beneficiall to our poore Christen brethern and sistern, God wil surely increase these his gifres in vs, & enriche vs with mo singular benefites. He wil surely preserue the kinges maiesty and his most honorable councel, and geue them long and prosperous life in this world vnto the great cōfort of all vs his graces subiectes. He wil defend this realme, kepe vs harmeles from all our enemies, and send vs abundance of all things necessary for this present life and after our departure from this vale of misery eternall glorye. Contrary wise if we will not walke worthy of Gods kindnes, but be vnthankfull for his benefites, & liue now in this glorious light of the Gospell, as beastly in pride, enuy, couetousnes, malice, volupteuousnes, vnmercifulnes, & in al other sins, as we did afore, vndoubtedly god wil take a-

away his benefites from vs, and poure his plagues vpon vs. He wil bringe in againe the Pope, the popes lawes, the Popes mas the Popes ceremonies, the Popes limmes the Monkes, the Fryers, the Chanons, the Nones, the Anbers, the Ankeresses, the Hermites, and all the rable of hipocrites & the Deuil and all. He wil take away our moste Christen King and his vertuous and honorable councel, and in their stede set vp some wicked King and vngodly Tirants. He will take away oure godly Magistrates & geue vs Caterpillers of the common wealth. He wil take away all godly learned Preachers and send in Antechristes Chaplens. He wil take away the pure flower of his heauenly worde, and fede vs with the soure leauen of the Pharisis. He wil plague vs with pestilence, famine and honger. Yea he wil stirre vp one Tirant or other to take vengeaunce on vs, to shed our bloud, to oppres vs with the sweard to kil our wiues sonnes & daughters to consume with fier all that euer we haue, to make our country desolate, & at the last vtterly to roote vs out from the face of the earth, that his name through our abhominable liuing may no more be blasphemed railed vpon & euil spoken of, as the Prophet testifieth saying: If ye wyll be obedient and

heare

heare mee, ye shall eate the good fruites of the earth. If ye wil not, but prouoke me vnto anger, surelye the sweard shall deuoure your for the Lorde hathe spoken it with his own mouthe. What is then to be done, that we may cõtinue in the fauoure of God, haue him stil our most mercifull Lorde and enioy his benefites vnto the ende? Verelye euen that thing which al godly men haue euer vsed to do both in prosperitie and aduersitie. I meane, pray to the Lorde our God with a penitent and faithful harte. For prayer if it be rightly vsed, is of great value before god & dothe not onely make him oure good and mercifull Lorde, but also easely obtayneth of him, whatsoeuer wee aske accordinge to his wil. The holy ghoste the knowledg of Gods blessed worde, necessary for this present life peace for Realmes, quietnes for common welthes, victory of enemies, hauing of children, fortunate deliuerãce of the same, helth, long life, remission of sinnes, eternall glory, with all other good thinges pertayning either to the soule or to the body, faithful prayer obtayneth of God, as our sauiour Christe sayeth: what soeuer ye shall aske in prayer if ye beleue ye shall receiue it. For asmuch ther fore as nothing is more necessary to be vsed of the true Christians for the continuannce

of

of Gods fauoure and of his heauenly blessinges towarde them, and for the auoyding of all plages and displeasures, than prayer, forasmuche also as nothing dooth so muche adorne, garnish and set forth the goodly and prosperous state of a common welth as euery man diligently faithfullye, and quietly to liue in his vocation and calling, I not other wise knowing howe I maye be able to doo good to my coūtry but by praying, preching & writing (for fortune goeth forthe frowardly to frown vpō me) haue these fewe weekes past compiled and made a booke of prayers comprehending not onely necessary and cōuenient prayers for all degrees of men euen from the hiest to the lowest: but also for all other thinges necessary to be prayed for.

So that if we wil folow the order of charitie, and do the wil of God, which cōmaundeth vs to pray one for another, againe if we wil pray to obtaine vertue & to flea vice, this boke shall minister to the godly, conueniente and meete prayers. And because the prayers should be the more acceptable vnto god & sound the better in his godly eares againe that the godly exercisers of prayer may praye with the more fruite, and be the better edified, I haue trauailed to the vtter most of my power to vse in these prayers

as

as few wordes of my owne as I coulde, and to-giene out of the fruitfull stride of the sacred scriptures what soeuer I founde meete for euery prayer that I made that whan it is prayed, not man but the holy Ghoste may seeme to speake. After I had finished these prayers (moste vertuous Lady) your grace came first to my remem braunce as a worthy patron both of the godly and godlines, both of the learned and of learning, to whō euen of moste bonden dutie I ought to offer this my labour: the gift I confesse is small & slender if it be compared with your graces liberalitye, whiche your grace hath moste bountifully shewed vnto me, seuce I came firste to youre seruice. Notwithstanding I am so fully perswaded of your graces moste gentle nature and godly disposition toward so many as are well bent and vertuously minded that I feare nothing to offer this my booke vnto your grace, as a testimony of my seruiceable hart and ready bent good will toward youre grace. It is a flower, I graunt. Not withstanding such a flower as if it be tightly vsed, is of singular vertue and mighty in operation. No euil ayre can hurt where the sauoure of this flower cōmeth. Yea the Deuil the world and the fleshly cannot abide the ayre of this flower, so mighty is the spirite

all

all operation therof. This flower geueth a smel in the stretes to the soule of the faythfull, as the Cinamone and Balme, that hath so good a sauoure, yea a swete odour doth it geue, as it were myrre of the best. I therfore moste humbly beseche youre grace to take this my small gift in good part, which commynge as it were from your grace into the handes of many (shall I doubt not) do many good, and be the occasion that vice shall decrease and vertue aboūdantly encrease amōg vs. And whose holy worde your grace moste feruently loue, and moste earnestly practise in your daily conuersation, mought bouche safe to preserue your grace with my Lordes grace your moste louing husband and all youre godly and vertuous Children in continuall helth and daily encrease of honoure, vnto the glory of his name, and the comfort of all vs your graces moste humble & faythfull seruantes.

Amen.